THE PACIFIC

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Pac Theo Sem
Reading Room

ALONG THE WAY.

There are so many helpful things to do
Along life's way.
(Helps to the helper, if we knew)
From day to day!
So many troubled hearts to soothe,
So many pathways rough to smooth,
So many comforting words to say
To hearts that falter along the way.

Here is a lamp of hope gone out
Along the way.
Some one stumbled and fell, no doubt—
But, brother, stay!
Out of thy store of oil refill;
Kindle the courage that smolders still;
Think what Jesus would do to-day
For one who has fallen beside the way.

How many lifted hands still plead
Along life's way!
The old, sad story of human need
Reads on far aye.
But let us follow the Savior's plan—
Love unstinted to every man!
Content if, at most, the world should say,
"He helped his brother along the way."

—James Buckham.

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MY GARDEN.

"A garden is a lovesome thing, God wot;
Rose plot,
Fringed pool,
Ferned grot—
The veriest school
Of peace; and yet the fool
Contends that God is not.
Not God, in gardens, when the eve is cool?
Nay, but I have a sign;
'Tis very sure God walks in mine."

EACH FOR ALL.

At the recent meeting of the Baptist Union of the British Islands a strong plea was made in one of the addresses for "a common ministry" and "a common fund." A correspondent of a London paper writes that the remarkable response to this plea shows that the spirit which has been working for a long time is ready for practical expression. It is stated that the entire audience was with the speaker when he passionately declared that the chief pulpits had become a "money monopoly." The ideal advocated was that the ability of each should be at the disposal of all. "There can be no question," writes the correspondent, "that Baptists are tired of a system which, while it means the success of wealthy churches, means the failure of poor ones." The London Christian says editorially that it would like to see the address in the hands of every Christian worker in the country, continuing in that connection:

"It touches a sore point which is common to all churches, and one which needs to be frankly dealt with. No one can regard it as other than a scandal that a money standard should prevail in the churches. A rich congregation can afford to offer a handsome salary to a minister, while to a man equally good a poor congregation can only give a pittance. In the one case there is a superfluity, in the other a struggle. The adoption of the plan of a 'common ministry,' and of the principle of 'each for all,' would end this. On the one hand, the temptation to seek fat livings would disappear, and on the other the struggle for bread—which must seriously cripple a minister—would cease. More than this—and to us this is the important thing—the 'money monopoly' would come to an end. Can anyone justify the principle that any congregation has the moral right to monopolize a preacher by a money payment? Yet this is what is done. A big salary ties a man down to one people. They hire him on these terms for their own service. It is an excellent sign that there is a revolt against the tyranny and weakness of this un-Apostolic system. Reversion to the Apostolic type would liberate the best men for the whole Church—each for all."

Several months ago The Pacific made mention of the fact that the Rev. Dr. Alexander McLaren, one of the most noted of living ministers, had taken a position in favor of this proposed system, as had also the Rev. F. B. Meyer.

The plan provides for one church of the denomination in a town or city, possessed of a common fund, administered by officers representing every part of the united church. The work would be carried on in different buildings, in different localities, no minister preaching all the time in any church or locality, but giving himself to the whole field. One who wrote some time ago concerning this plan said: "It is hoped that in this way the ministers within any one group of congregations, who are gifted in some special direction, may be encouraged to develop their gifts and place them at the disposal of the whole body. The man with special aptitude for work among the young might undertake the development of the Bible class and Sunday-school organizations. The expositor of Scripture would exercise a teaching ministry amongst the Christians, whilst the evangelist would extend the Kingdom within and without the congregation. A great deal of pulpit drudgery would be saved by a system of orderly and regular pulpit exchange, and this would give each minister the opportunity of doing his work with the utmost thoroughness and efficiency."

Under this plan there would be as many preachers as churches, and in each pulpit there would be sermons each Sunday. It would do away with that centralization which under existing systems builds up usually one strong church of a denomination and makes the others in the same city weak.

The movement on the part of British Baptists to inaugurate this system will be watched with interest. Its adoption to any great extent would be a harbinger of the millennium. But harbingers of the millennium are what our poor old world is needing just now. And the question the present writer asks himself every time his thought turns to this system is whether it is not more in line with the principles and teachings of Jesus than the present system. With those principles and teachings not only the church, but the world also, must square itself. Christ is to subdue all things unto himself.

These thoughts are put forth to start people to thinking. They must not be taken as defining an editorial position on the question. In common with many others who desire the best things for the church and the world, for mankind, we are searching. That which we herein consider is a question that will not down until it has had far more thought given it on the part of Christian people. There are objections to the plan of course. We hope to consider some of them ere long and by a comparison see whether they are of greater weight or more serious than the objections to the present system.

This is an age of the searchlight. All things are being enquired into, are being investigated. Everywhere there is a demand for the best. Shall the church neglect or refuse to look into its systems and methods? Certainly not, unless it is willing soon to be

counted a back number. Throw on the searchlight! So shall we be able to throw out more successfully "the life-line"!

OBSERVATIONS ON HAWAII.

The Congregational ministers of San Francisco and vicinity listened to an interesting talk on Hawaii last Monday by the Rev. Walter Frear who visited in the Islands recently for several months. Mr. Frear was in the pastorate there several years ago for eleven years, and many strong ties link him sympathetically with the Islands and their people. Two sons reside there, one being a member of the supreme court of the territory.

Mr. Frear deprecated the calling of Hawaii a dependency of the United States, as is sometimes done even by leading newspapers. Plainly the Islands are an integral part of our country; when they came into the Union they came on a higher plane than that to which any other territory had attained when it was joined to us, and Hawaii passed over to us a great deal that is of value. Hawaii, it was said, has its own problems; but the government of the United States has with respect to Hawaii no problems that are peculiar—only such as relate to any other state or territory.

Mr. Frear found during his recent visit a marked improvement religiously. A large amount of earnest Christian work is being done. The Hawaiian churches are increasing considerably in membership, and everywhere there is a splendid feeling toward things American. Although there are in Hawaii many people of diverse races, there is no race prejudice. In the schools all races mingle and all glory in our flag. More and more is the American spirit moulding all nationalities. Such is the impression made by this democratic spirit, this freedom from race prejudice, that those Japanese and Chinese and other peoples who go back to their native lands carry with them that which commends our institutions and customs much more than do some of the things which flow back from some other parts of our country.

Central Union Church, Honolulu, was spoken of by Mr. Frear as one of great and far-reaching influence. Its home expenditures last year were $13,000, and its benevolences much more. The Rev. Mr. Sylvester who went to the church only a few months ago from a Presbyterian pastorate in the East has been compelled by illness to give up the work. The church needs and is looking for one of the ablest men in the ministry, and only such an one can properly serve the field.

In the opinion of Mr. Frear the best things for the Islands lie along the line of giving to those who are already there as much of the American spirit as possible, rather than in attempts of one kind or another to settle up the land as it is settled in this part of our national domain. Great plantations must be the rule there. "You can't divide sugar" said Mr. Frear, so much capital is needed in that industry. Mention was made of a 1400 acre tract in pineapples. Of the leper settlement it was said. "There is no sweet charity such as this elsewhere in the world." These words fittingly crowned a brief and graphic description of the remarkable attention which Hawaii gives to the persons afflicted with leprosy. So full of kindness is it that persons ascertained not really to have the disease are loath to leave the settlement.

Glad are we that Mr. Frear's steps were led late last year once again to these delightful islands of the Pacific, and that as one familiar with the land as no ordinary traveler could be he has brought these observations on this important integral part of our national domain. Many are the reasons why we should keep in touch with Hawaii.

Ministers should have tact as well as talent. So also should laymen.

The Rev. Dr. Charles M. Sheldon says that he finds progress in temperance sentiment in England. He finds a different class of people attending temperance meetings than he found seven years ago. "Local mayors and other highly-placed officials, who now take the chair at our meetings, would not have gone to such gatherings twenty years ago. I notice also a complete change in the appeal. Formerly temperance orators asked for sympathy with the drunkard's family. Now their whole aim is to prevent men from drinking."

Among the many tributes to the late Dr. John Watson (Ian Maclaren) is the following from a Catholic priest of Liverpool: "A great and good man who long lived in our neighborhood has recently passed away, and it is my privilege, at the request of your pastor, to recommend his soul to your prayers. I refer to Dr. John Watson, and I claim your charitable remembrance of him on the ground of countless acts of kindness shown by him to Catholic priests and people in the district of Liverpool. He was not only fair to us, he was also sympathetic and gracious, and his memory deserved to be affectionate and grateful amongst all our people. 'Placide quiescat.' May his lot be peace, and may our common Master and dearest Lord receive his soul into everlasting life."

The day after he closed his pastorate in Christ Church, London, the Rev. F. B. Meyer said to a newspaper representative: "You find me today a little depressed. For the first time in forty years I find myself without a pastorate—a shepherd without a flock. At the same time, I am hopeful that the crowning service of my life to the Church of God awaits me, and that instead of leading one Church, I may be able to succor all the Free Churches, placing my experience of a great variety of Christian service at the disposal of my brethren. I am only sorry that a little interval must elapse before I can really start my campaign. There are a few engagements which I must work off in Germany, Denmark, etc. This will carry me to the autumn, when I have promised my friend, Dr. Rendel Harris, to help him in his final presidential tour. As soon as that is over I hope to begin the systematic visitation of the country, moving slowly through a county, and staying long enough to visit almost every town. I intend to reach the villages by means of motor-car. It may be necessary to call to my help other Christian preachers and evangelists. I think that by these slow tours I may be the humble instrument of creating a wave of religious influence, and contributing somewhat to the higher life of England. This is my deepest purpose." Mr. Meyer will be watched in his new work with loving interest by many people in the United States to whom he has greatly endeared himself by his sermons and addresses, when among us, and by his books which are always inspiring. Mr. Meyer will be in this country a short time in July. He speaks at Northfield.

CHINA CENTENARY MISSIONARY CONFERENCE.

By Samuel Greene, Seattle.

Dear Pacific:

The city where this conference has met is one of the great cities of the world. Great in its commerce, great in its population, (nearly, perhaps quite 700,000), great in its cosmopolitism, for in what is called the foreign settlement there are supposed to be three hundred thousand people of all nations under the sun, of which perhaps eighteen or twenty thousand are English, Scotch, Canadian and American. In the French Settlement there are said to be two hundred thousand of French, Italians, Southern Europeans and Chinese; while beside all these there are said to be two hundred thousand Chinese crowded into the "Native City" so thickly between its narrow streets, perhaps twelve feet in width, one could hardly suppose there was room sufficient for the conduct of business, to say nothing of residence life. Yet all the streets are lined with little stores and shops and small factories producing something essential to the use and helpfulness of life among them.

The business center of this city is in the "Foreign Settlement," and occupies nearly two miles of frontage on the Shanghai river and pushes itself back therefrom for a mile or more. Within these limits and especially along the water front the buildings are of stone and brick of excellent architectural proportions and of three and four stories in height. On some of the streets running at right angles with the water front or "Bund" as this wide roadway is called, are found many very plain, primitive buildings, somewhat of the native type, erected forty to sixty years ago. These, however, are giving way to more modern structures built of fairly durable material, the latter probably occupying one-half to two-thirds of the foreign business district. Adjacent to these business blocks is the "Town Hall," the largest auditorium in the city, seating fifteen hundred people. It was within this hall that the evening meetings of the conference were held, while the "Martyrs Memorial Hall," within the Chinese Y. M. C. A. building just approaching completion, furnished the gathering place for each of the business sessions of this great conference during the ten days of its assemblage. Here can be accommodated nearly nine hundred persons, and hardly furnished sufficient capacity for the attendance upon the daily meetings.

The conference assembled on the day appointed, April 25th, and organized with two principal moderators and three vice-moderators. The former were Rev. J. C. Gibson, D.D., of the Swatow Mission of the English Presbyterian Church, and Rev. Arthur H. Smith, D.D., of the A. B. C. F. M. The conference was composed wholly of delegated missionaries and delegates from Societies and Boards in Europe and America, including Canada. Of these there were over five hundred representing about eight of the one hundred and one missionary organizations working in the various provinces of this great Empire, where there are reported nearly four thousand foreign resident missionaries endeavoring to reach as many as possible of the four hundred millions of China.

In 1807 Robert Morrison was sent to China by the London Missioinary Society and gave his attention first to the acquirement of the language and later to the translation of the Scriptures. At one of the large evening meetings Morrison's manuscript copy of the Bible was exhibited with spelling book and dictionary. This early preliminary work took a great many years in its preparation for the great business of the interval of time until now.

The number of Chinese Christians is estimated at one hundred and fifty thousand, and this number stands over against the hope or prophecy of one of the earlier missionaries, that during the first century of labor in China it might be expected they would have received a thousand converts into the church.

You may suppose it was a joyous company of men and women from all parts of this mighty empire that looked into each others' faces, some for the first time, and others to renew acquaintances made twenty, thirty or forty years ago. It was seventeen years since a conference of missionaries of this land had been held such as the one that was now gathered in Shanghai.

For this present gathering nearly two years had been spent in preparation through the eleven committees selected from the entire missionary body. Each committee consisted of from twelve to fourteen persons and each committee had come, through correspondence or otherwise to an agreed conclusion as to the presentation of its theme. These reports of committees were prepared in the name of the respective chairmen and were printed and distributed in pamphlets, of from twenty to fifty pages each, to all the delegates before the discussion in the conference. Sheets of resolutions on each topic were also prepared in advance, placed in the hands of the conference on the day of the discussion, advocated by the chairman, when discussion began, amendment and change or modification following at the pleasure of the conference.

The topics before the conference for discussion were:

The Chinese Church.

(a) The opportunities and responsibilities.

(b) Self support, self government and aggressive work.

(c) Deepening of its spiritual life.

(d) The need of special teaching.

(e) Evil practices that are injuring the church.

(f) How to get the help of young men and women in Christian work.

The Chinese Ministry.

(a) The student for the ministry and his training.

(b) How to induce educated men to enter it.

(c) The preacher and the pastor.

(d) The minister as an evangelist.

Education.

(a) The new educational movements—a great opportunity.

(b) Value of Christian education in providing suitable leaders.

(c) Christian colleges—Their scope and limitations.

(d) Normal schools and the training of teachers.

(e) Education of the blind, deaf, and dumb.

(f) Industrial education. What experiments have been made and with what success.

Evangelistic Work.

(a) How best to adopt evangelistic methods to the new opportunities.

(b) The relation of the gospel to social and political questions.

(d) How create and sustain in Chinese church zeal for it.
(e) Use of auxiliary workers.
(f) In city and country.
(g) Among higher classes.
(h) Unoccupied parts of field and special fields.

Woman's Work.

(a) Women of church—how best instructed.
(b) Preparation of women candidates for baptism.
(c) Methods to reach the women.
(d) Training and use of Bible women.

Educational.

(a) New attitude of Chinese to education of girls and women.
(b) What can missions do to promote the general education of girls and women in China.
(c) Mission schools for girls.
(d) Training and supply of teachers.
(e) Industrial training for the girls and women.

Christian Literature.

(a) Its place and power.
(b) Need of devotional literature.
(c) Growth of new Chinese literature.
(d) Field for Christian magazines.
(e) Reading rooms, libraries &c.
(f) Utilization of Japanese Christian literature and scholarship.

Ancestral Worship.

The discussion on this theme related to the investigation of facts and statement of the Christian position. This resulted in a series of resolutions, of which the following is the most important:

"That while the worship of ancestors is incompatible with an enlightened and spiritual conception of the Christian church, vet we should be careful to encourage in our Christian converts the feeling of reverence for the memory of the departed, which this custom seeks to express, and to impress upon the Chinese in general the fact that the church regards filial piety as one of the highest of Christian duties."

Medical Work.

(a) The doctor as a missionary.
(b) Religious work in the hospital.
(c) How best to follow up and keep in touch with hospital and dispensary patients.
(d) Medical training for Chinese doctors.
(e) Medical training for women by women.
(f) Nursing as a profession for Chinese women.
(g) Special work—lepers, the insane, opium refuges.

The Holy Scriptures.

(a) Translation—reports of committees appointed at the conference of 1890.
(b) Interpretation—Reports of committees, 1890.
(c) Study and use of the Bible—preparation of courses of Bible study and Sunday-school lessons.

Comity and Federation.

(a) The influence of misisonary work in promoting re-union of the Church of Christ.
(b) How mission comity may be made more effective.
(c) The proposal of the Peking committee on union.

The result of the discussions along these latter lines was the following resolution:

"That this conference recommend the formation of a Federal Union under the title **The Christian Federation of China.**". Also "That the work of the federation shall be: To encourage everything that will demonstrate the existing essential unity of Christians. To watch for opportunities of united prayer and mutual confidence between representatives of different bodies of Christians in China, and as opportunity offers to initiate and arrange for representative meetings for the furtherance of the ideal of one Christian church for China."

Missionary and Public Questions.

(a) The relation of the missionary to his own government and to the Chinese authorities. Treaty rights.
(b) How can the missionary best assist China in her political and social reconstruction?

During the discussion of this topic a representative of the Chinese government, Taitooi Tong, was present on the platform and at the close made an address which was highly applauded by the conference.

I wish that your space would permit me to give you the entire discussion of these several papers and the full resolutions adopted on each, for such would greatly interest many of your readers; but knowing that this cannot be I have given you these outlines as set forth in the program of the conference and brief extracts of some important conclusions.

The several foreign missionary societies have a large number of very strong men in China. Our own American Board being represented by such men as Drs. D. Z. Sheffield, W. S. Ament, Chauncy Goodrich, C. A. Stanley, Mark Williams, J. E. Walker, Arthur H. Smith and C. R. Hager,—and one hundred others, men and women, giving their lives for the Christianinzation of China. No one knows the full meaning of this last clause unless he has been on China's soil and has seen with his or her own eyes and felt in his personal life the immensity of the undertaking.

The American Presbyterian mission has here such as Rev. Drs. W. A. P. Martin, J. Wherry, J. W. Lorie, Hunter Corbitt, C. W. Mateer, J. N. Hayes, H. V. Noyes, A. A. Fulton, H. C. Dubose, S. F. Woodbridge, J. W. Davis, H. M. Woods, with three or four hundred others, all great men and women because they are putting patience, faith, love and cheer into this work of lifting up China to God.

These with all the others of the nearly four thousand of Christian missionaries of China must be maintained with many more also if the Christian church on earth would redeem its millions.

Think of the great need of medical men and women in China. Only three hundred and twenty missionary physicians to the four hundred millions—one doctor for each million and a quarter.

Attending this conference have been seen representatives of all the larger missionary boards and societies of Great Britain and America, with others from Germany and Sweden; Secretary Barton and Dr. Moore of the American Board deputation as also Drs. Creegan of the Board's New York office and Dr. Hitchcock of the Chicago office. Secretary R. Wardlaw Thompson of the London Missionary Society, Sir Alexander Simpson of the United Free Church of Scotland were both prominent at various sessions of the conference.

It really was a great meeting and will be remembered long as one of the gatherings of the soon to be triumphant church of the Lord Jesus Christ.

Shanghai, China, May 8th, 1907.

GOOD CHEER IN THE TEMPERANCE CAUSE.

Everywhere the saloon men are feeling the pressure, and the call of the Chicago saloon men to the reformers of the city to tell them how to to make their business respectable is symptomatic. Expert observers say that no new capital is going into it. Those in it, struggle and fight, but the capitalists who want their six per cent sure, fight shy of the liquor business. Do you know brother, in despondency, in your saloon-cursed town, that something more, not less, than half of the territory of the United States is under prohibition or local option? Get in line for "Stainless Flag Sunday," and fill your people's hands with Dr. Chapman's great oration, and their hearts with hope that God will crush out the saloons before His promise is fulfilled to give this sorrowing world to His Son. And will you do one thing for this humble country scribe who prays for you and watches eagerly every battle along our walls of salvation? Will every pastor who reads this appoint one person in his church to consider the question of temperance, and be ready in person or by substitute or by letter, to represent the church at the Mt. Hermon Assembly in August next. The simple and inspiring outcome of last summer's assembly on the burning question was "A Temperance Leader in Every Church." Don't watch for others. Go not by sight. Please, brother, "In His name," and for your faithful part in the victory you long for ask some sane man or woman to voice your church's part in this great campaign. Send name as soon as possible to Edwin Sidney Williams at Saratoga. I voted for Lincoln, and I lived to read his proclamation of emancipation to twelve hundred slaves. The next morning, Jan. 1st, 1863, they were free. It is not much I ask, not a contribution now at least; but that you will do your personal part to secure "a temperance leader in every church" by finding one for your church.—"Aloha."

FIFTEENTH ANNUAL MEETING OF TACOMA ASSOCIATION.

Aberdeen, May 21-22, 1907.

After the usual preliminaries, Deacon William G. Lord was elected moderator and Deacon Edwin Eells scribe. Routine business was disposed of, after which a symposium on the Church, composed of three papers and discussion thereafter, took up the attention of the Association: (1) The Church of the Apostolic Age, by Rev. F. Bentley of Sylvan; (2) The Church as it is Today, by Rev. Joseph Bowron of Steilacoom; (3) The Church as it Ought to be Today, by Rev. Edwin More of Spannaway. The round-robbin sent out by the special committee of three on the plan of union (Washington Gladden, W. Douglas Mackenzie, and Asher Anderson) was read and a committee was appointed to bring in a report later in the session.

The Rev. Edward T. Ford of Tacoma conducted a profitable Missionary Round Table on Tuesday afternoon, and Rev. W. W. Scudder, Home Missionary Supt., gave an address emphasizing the necessity of hearty response to the growing needs of the work in the state of Washington. Rev. J. M. Dick also spoke on behalf of the Sunday-school work in the state, which was only hindered by the paucity of laborers, yet grew with marvelous rapidity, and each school organized became the seed of a future church, with few exceptions. There was an hour of Retreat led by Rev. John Reid of Tacoma, in which the Revs. Scudder and Ford and Deacon Eeels took part in introducing phases of fellowship in Christ and each other, and the necessity of overcoming the worldly spirit of the times. The Association sermon was preached at night by the Rev. A. D. Kinser of Puyallup, and at its close the communion was dispensed by the Revs. Reid and More. The day's proceedings were terminated by a social reception at the pleasant home of Rev. Chas. McDermoth.

Wednesday morning's proceedings were opened by Deacon S. E. Guthrie of Tacoma, who had been assigned "The Sunday School International Convention at Rome," as the theme. A paper on Tri-Union was then given by Rev. O. L. Fowler, which elicited considerable discussion, and was so arranged as to come prior to the report of the special committee on the question, which is as follows:

"The Tacoma Congregational Association of Churches and Ministers in session at Aberdeen, Wash., May 21-22, 1907, do hereby adopt the following preamble and resolution: Whereas, we have carefully considered the proposed Plan of Union of the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, as formulated at Chicago, and Whereas, we joyfully recognize what seems to us, to be the manifest guidance of the Holy Spirit in the proceedings leading up to the formulation of the said plan, and Whereas, we heartily welcome any movement looking towards union on the part of the aforesaid churches, which will also safeguard the autonomy of the local church, now therefore, Be it Resolved, (a) That we regard the principle of the independence of the local church as fundamental to all free fellowship among the churches. (b) That it has been one of the most effective forces for the modern emancipation of the church and for the attainment of civil and religious liberty throughout the world. (c) That we view with concern any proposal that would appear to surrender or impair our priceless heritage, and our chief defense against the encroachment of ecclesiasticis,—therefore, be it Resolved, That provided this principle is not imperilled by the present plan of union, we are in favor of its consummation."

A committee on Home Missions was elected: Revs. Edward T. Ford, John Reid, H. B. Hendley, Edwin More.

The following were received into the Association: Rev. Harry A. Snyder, Rev. Jas. G. Standard; and upon receipt of delayed credentials, Rev. Henry W. Mote, also the new Center Church of Tacoma. Letter of dismissal was granted to Rev. W. W. Wells.

The next place of meeting will be Steilacoom; if the way be clear. The following resolutions were unanimously adopted:

1. The Association would express its satisfaction at the revival of civic righteousness, and commendation of superior and inferior judges who have had the courage of their convictions in rendering just legal decisions re the saloon and liquor traffic; thereby aiding the redemption of our land from domination of the liquor interests in civic, state and national life; and earnestly entreats all Christians to obey the command of our Lord and Master to "Render unto Caesar the things that are Caesar's" as well as "unto God the things that are God's" by taking energetic, active, personal interest in political affairs, so as to ensure men of Christian character for places of public trust.

2. The appaling increase of cases of divorce and consequent wreckage of homes, with disastrous effects to thousands of children of those homes, is a cause for great anxiety; and the shameful remarriages of our times call for the greatest care on the part of our ministers in performance of the marriage ceremony, lest there come reproach upon the Church of Christ.

3. The splendid outlook for Home Missions in the new centers of population in our State of Washington as well as other portions of our vast country, should fill our hearts with holy zeal and arouse a spirit of self-sacraficin~ devotion on behalf of the kingdom of Christ. Therefore, this Association would call upon all the members of the churches within its bounds to make hearty response to the suggestions of the Home Missionary Secretary, that one dollar per member be raised for our own state work; the H. M. S. promising to give us $2 for each one we raise

4. This Association would put on record its gratitude to God for the success of Sunday-schools, now extended over a large portion of the world, and rejoices in the fact that the International Sunday School Convention is now being held in the City of Rome, where so many thousands of heroic martyrs gave up their lives for the gospel of Christ during the early Christian centuries: truly "The blood of the martyrs is the seed of the Church."

5. The fact that the cigarette habit has ruined, and continues to ruin, physically, mentally and morally, thousands of boys and a large number of girls, as attested by reliable physicians and the records of our courts, and

Whereas, there is now an Anti-Cigarette Law upon the statute books of this state, becoming effective June 10th, 1907. Therefore, this Association would draw attention to the vital importance of enforcement of the law, which unless Christian people, who largely ensured its enactment, back up with personal interest, will probably become inoperative; and the deadly work continue.

6. Whereas, The Pacific is the oldest religious paper on the coast and has suffered severe financial loss through the earthquake and fire, and is threateend with collapse, unless its subscribers are largely increased, therefore, this Association would most heartily commend it to the churches and ministers in its bounds; and in return for such support more space will be given to Northwest news; provided that the churches supply the correspondents with the necessary news.

7. Whereas, since our last meeting the Lord has called home our brother, Rev. Myron Eells, D.D., for so many years the faithful missionary of the American Missionary Association, in this state: be it therefore

Resolved, That we record our high appreciation of the man and of his work, not only among the Indians of the coast, but for the great service he has rendered our whole denomination, in his careful and painstaking labors in the gathering of facts and putting them in permanent form, concerning Dr. Marcus Whitman and his great achievements for our Church and the nation.

The great religious service in the Greek Theater, on the University grounds in Berkeley, last Sunday afternoon, was of considerable significance. This great outdoor auditorium will accommodate about 7000 people, but thousands were turned away. Governor Gillette introduced Miss Booth of the Salvation Army, the meeting being under Army auspices, and an address of high value and interest was given by this consecrated Christian worker.

A NEW CHURCH IN SONOMA COUNTY.

A Congregational church was recognized and received into fellowship at Bellevue, Todd district, Sonoma county, on May 28, by a council called for that purpose. The churches of Santa Rosa, Sebastopol and Green Valley were represented by pastor and delegate, and the Sonoma church by the pastor.

The council organized by electing Rev. F. A. Bissell moderator and Rev. I. G. Hambleton scribe. The covenant of the proposed church was read and statements made concerning the need of such an undertaking, its financial outlook, etc. It was the unanimous and hearty decision of the council that the new organization should be recognized and received into our fellowship.

At the evening service baptism was administered to a group of young people by Rev. A. B. Patten and twentv-one persons were received as members of the church, including the pastor, Rev. D. L. Rathbun, who is a retired Presbyterian minister living on the field. The moderator extended the right hand of fellowship to the new church, Rev. C. C. Cragin offered the prayer of consecreation and Rev. A. B. Patten preached on the theme "For Christ and the Church."

Pastors Cragin and Patten conducted a communion service, assisted by the newly elected deacons of the church.

This is a field that has been cultivated by the Santa Rosa pastor for some time. Lately Missionary Fisher and Evangelist Hare aided in preparing for the organization that has been effected. Several more are to be received as charter members, and the work begins with bright prospects. Brother Rathbun has the confidence and affection of the people. He has been invited to preach at Cotati, also, and will go there every Sunday morning.. I. G. H.

THE KERN COUNTY ASSOCIATION.

The second annual meeting of the Kern Congregational Association convened in Bakersfield, May 28th and 29th. All our six churches were represented, there being fully fifty present from outside parishes.

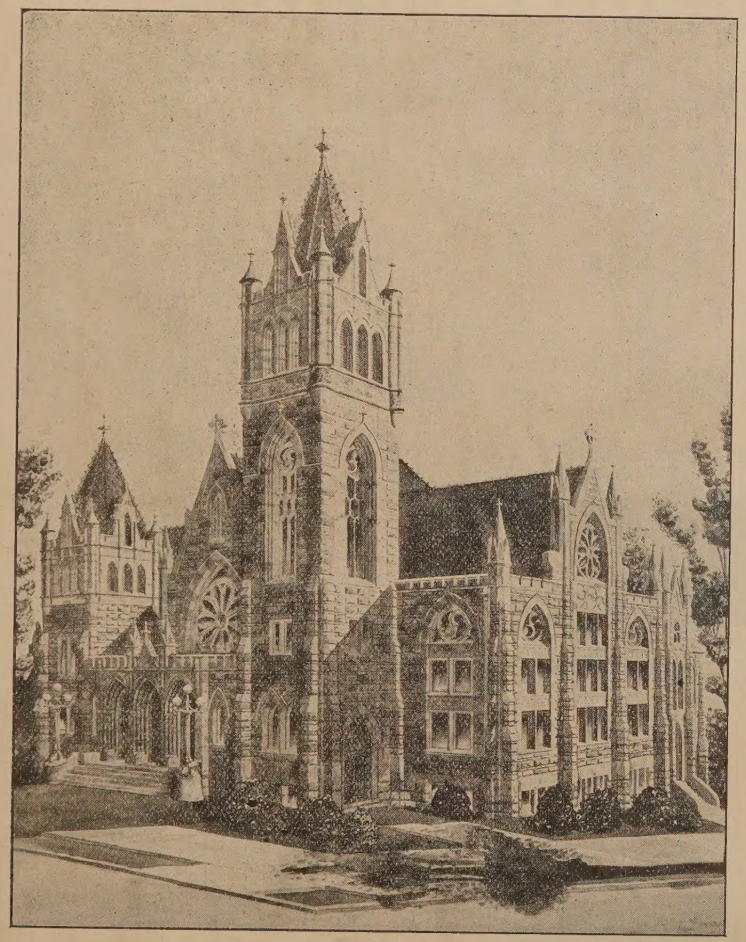
The reports of the registrar, and the missionary and prudential committees showed good progress fostered by closer fellowship. Five Sunday-schools and three preaching appointments have been maintained. Financially the average per church member has been over $25 for the year. This was substantially increased by aid from the C. C. B. S. and C. H. M. S.

The Tri-Church-Union Movement was earnestly discussed and favored by resolution. The moderator, Rev. Edgar R. Fuller, was elected delegate to the National Council.

The Association was honored and greatly blessed by the presence of Rev. Geo. C. Adams, D.D., whose subjects at the different sessions were "Unity," "The First Psalm," "Lead Us Not Into Temptation," and "Progressive Christianity." His willing, wholesome spirit and manly messages leave an abiding influence for good.—F.

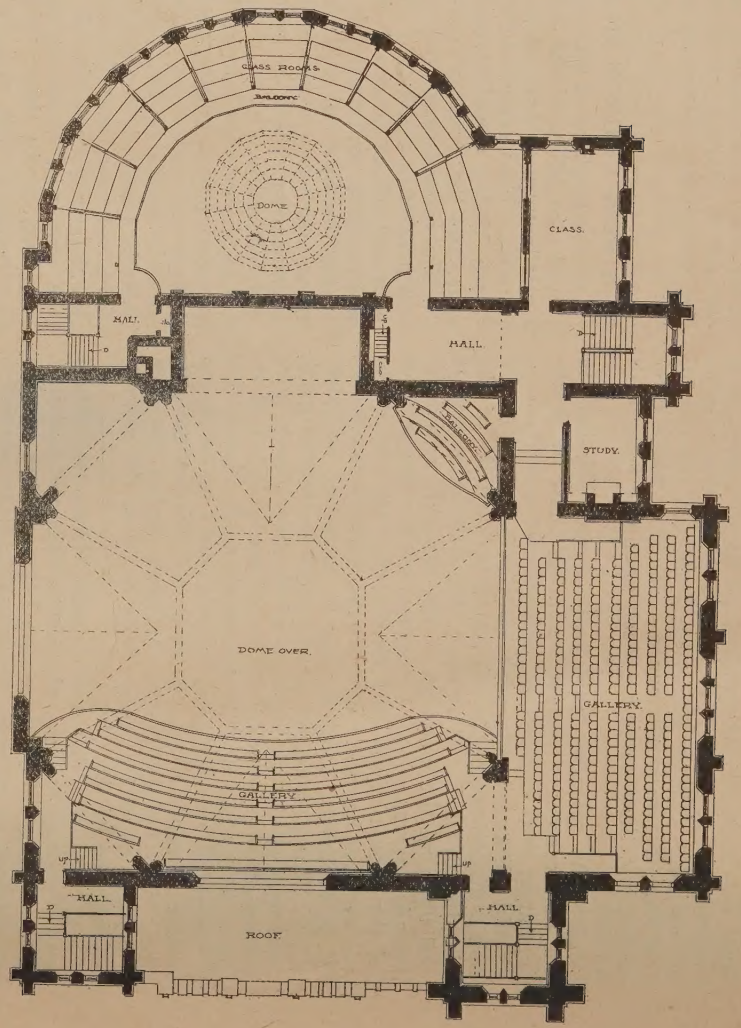
A VIEW OF THE PROPOSED NEW BUILDING FOR PLYMOUTH CHURCH, SEATTLE

We have pleasure in giving the readers of The Pacific this week a glimpse of the proposed new building for Plymouth Church, Seattle The plans speak for themselves. It will be seen at once that Plymouth is to have a beautiful and admirably arranged edifice. We understand



that the arrangements will be such as to give the auditorium a seating capacity of 4000 in connection with the rooms which can be opened into it whenever necessary. It is hoped to construct the building out of stone; with such material it will cost from $225,000 to $250,000. When Plymouth Church sold its present house of worship and location a few months ago for $350,000, the thought was to take about $100,000 for the general work of Congregationalism in Seattle, to be

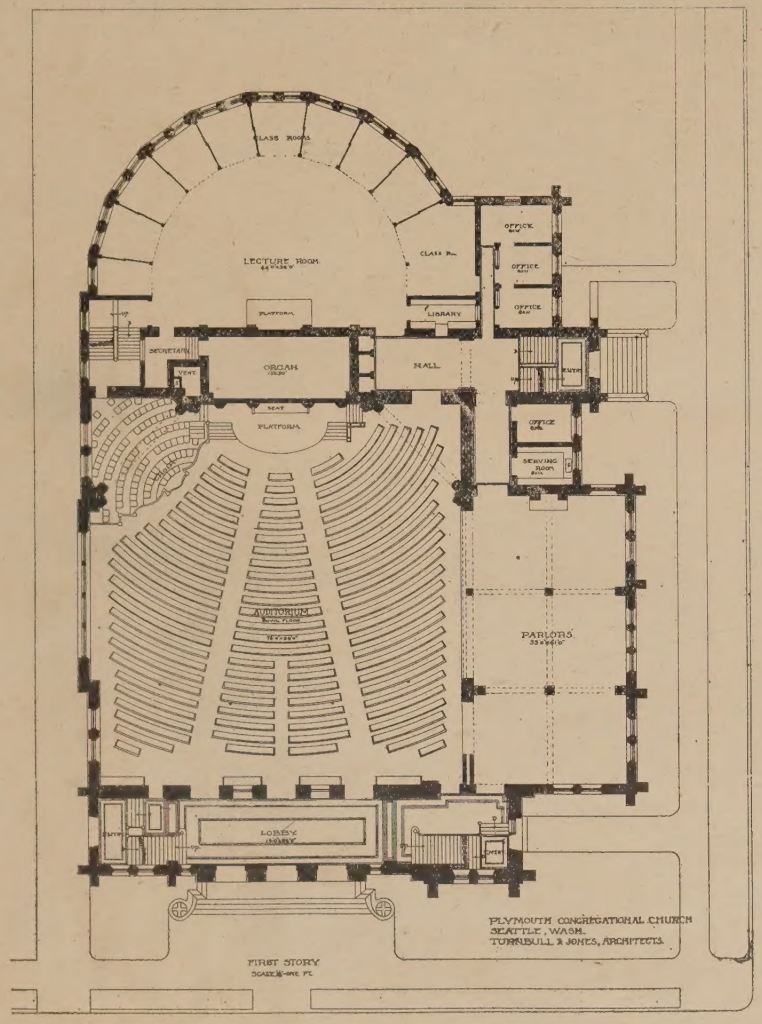
said: "I have no man likeminded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Evidently this is not the Plymouth spirit. Not only what we recount evidences this, but also the action of the pastor who, when the church voted recently an increase of $1,000 in his salary, accepted it only on condition that he be allowed without protest to use $500 of it in hiring a deaconess to carry on the good work of that order for the church.



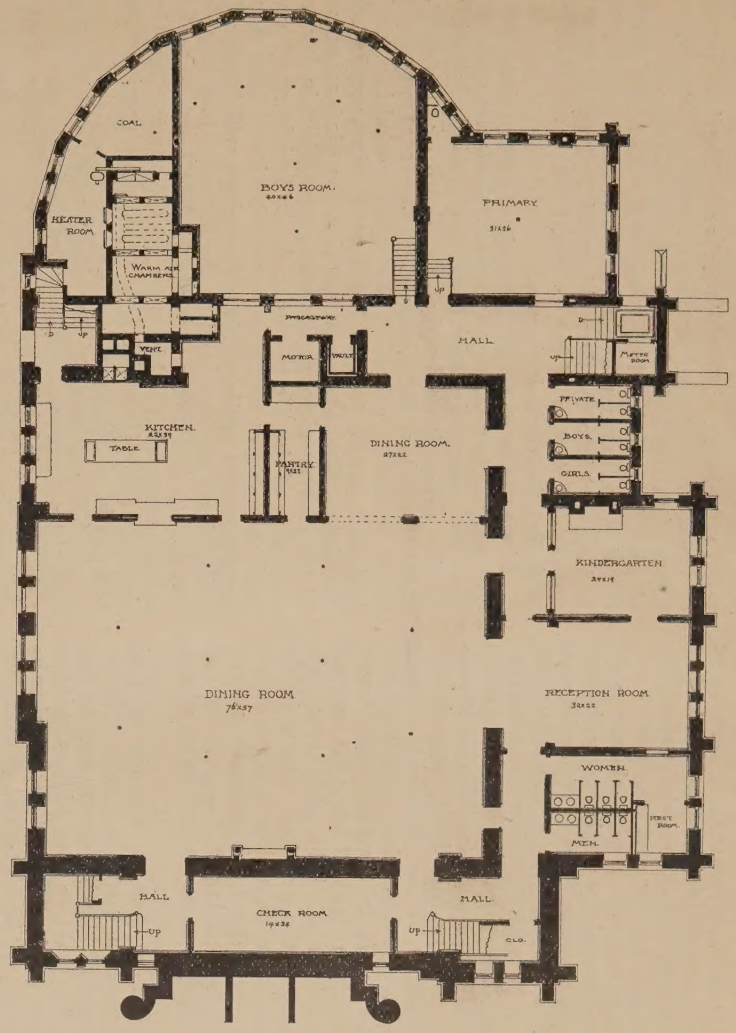
SECOND STORY

with stone it was evident that there would not be left for the general work any such amount as had been expected. This may lead to the use of brick instead of stone. On the other hand it may seem best to set aside a smaller amount for this other work and use the best material. We hope that the way will open up for the construction of the building with stone and yet leave a large amount for the other work. We rejoice over the Plymouth spirit—not seeking simply its own.

The Apostle Paul in writing to the church of the Phillippians



The Pacific,—the paper which is the great medium for keeping the different parts of the coast acquainted and in sympathetic touch,—



BASEMENT.

never goes to Seattle and mingles with the brethren there without feeling thankful to God that there is on our coast such a church as Plymouth and such churches as all those in Seattle that are working for the upbuilding of the Kingdom in and through Congregationalism.

MRS. MARY L. MERRITT.

By Mrs. J. H. Brewer.

In the passing of Mrs. Merritt the churches of California mourn and rejoice; sorrow that the loving, earnest worker of past years has gone from us, and rejoice in her joy, that she has entered into rest.

She was intimately connected with church work in many branches, and especially in the early days of the Woman's Home Missionary Society. She became its president in 1888, when she was 67; an age when most women seek to lay down, rather than assume burdens. Her unbounded enthusiasm and abundant labors carried the newly organized Society on to success. Her personal letters to Auxiliaries were inspiring; and she visited many of the churches, even in the mountain towns, where traveling was hard and fatiguing. One pastor's wife, of the many who would speak if we could see them, tells of her visit and the inspiration of the meetings she held, and says: "She taught us how to interest the people." She held the office of president for six years, and ever since has by her love and prayers helped on this and every other good cause, and been herself loved, not only up and down our own state, but in many former fields of usefulness.

In the early morning of May 22, just ten days after passing her eighty-sixth birthday, while the attendant slept, the Angel of His Presence came to her. It was even as she had said to one of her children only a day or two before, after a short period of painful laboring for breath: "The promise is not that there shall be no dark valley nor deep river but that the Angel of His Presence shall go with us."

The beautiful and fitting tribute of her pastor, Rev. Charles R. Brown, at the last sweet service, was so replete with interest that we reproduce it in full as it was stenographically preserved.

Remarks by Charles R. Brown.

To certain choice, elect souls is given the power to show the world the art of growing old gracefully. It is a victory which is not won by all, not even by all good people. When the nervous force begins to abate, when the eye is dimmed and the ear is dulled, when there is no longer the ability to participate actively in the everyday life, the spirit of querulousness so often creeps in. It is so painfully easy to fall into the mood of despondency, into the habit of depreciating the current activities in which the one who is growing old no longer participates.

Against this whole habit of mind our friend, Mrs. Merritt, uttered her own beautiful protest by growing old gracefully. How eager and ready was her interest in all the life of the world about her! How she rejoiced in those movements of thought and action which had to do with the advance of the kingdom of God. In her own view the Lord reigned and his wise purposes were in process of fulfillment. She entered sympathetically into changed modes of belief and newer forms of organization rejoicing that God was fulfilling himself by these varied means. Her mind was ever open and hospitable to other statements of the eternal truth and to the changing methods which had in view the establishment of righteousness. She lived hopefully and happily even unto the end.

This was due in part to her temperament and in part to the profound reality of her Christian life. In her youth she had the abundant vivacity of girlhood and was by nature an optimist. As the wife of a home missionary pushing out to the frontier to carry Christian nurture and Christian culture to needy fields she learned the full meaning of sacrifice. She entered of necessity into the somber and serious phases of human experience; she understood the meaning of burden-bearing and of grave responsibilities; but in it all and through it all she maintained that high serenity of faith, that unflagging spirit of good cheer. She had entered into the deep things of God and from the untroubled depths of her spiritual life came strength sufficient for each day's need.

Since the news of her passing on came to me these words from one of her favorite Psalms, the one hundred and sixteenth, have been in my mind: "Precious in the sight of the Lord is the death of his saints." How beautifully has she fulfilled the meaning of that word. It would seem as if God had guarded her whole approach to the hour of death as a thing precious in his sight. She was so filled with the glad assurance of the coming victory; she was so confident in her expectation of the life to come; she looked forward with such high hopes to the reunion with loved ones gone before, to the realization of those joys which are still veiled from our eyes and to the supreme happiness of looking at last upon the face of her Lord. In her whole approach to this movement from the life that now is to the life which is to come, how precious was the death of this saint!

And the method of her death was as she herself would have chosen. As a sympathetic witness of the lingering, painful ilness and the final struggle of others who were dear to her, she had shrunk from such an experience for herself. When the hour came for her own release it was like the falling asleep of a child. No one knows the moment or the hour. She was here, she was there, the release coming so quietly and painlessly as not so much as to disturb the drapery of her couch or the position in which she had fallen asleep. How precious was the mode of her death in the sight of God!

And in the sense of something added to the heavenly world, an enrichment of the fellowship there by her coming, how precious also was the translation of this dear saint! She had learned the method and spirit of the Master by her faithful, beautiful life of Christian service here, and the company of his children in the courts around the great white throne, was enriched when she took her place among the redeemed.

I shall never forget my own last visit to this dear saint. On the day following her eighty-sixth birthday I came to this home. When I entered her room her face lighted up with that joy in which she ever greeted her pastor or any beloved friend.

"Oh! how glad I am to see you," she said, as she stretched out both hands to take both of mine, "Won't you stoop down and let me kiss your cheek?" And then I received from this saintly life as it were the apostolic kiss of peace and her own benediction upon my heart.

How her own life praises her beyond any words that I might speak! She has registered her sweet influence on the lives of these four Christian children, and all through eternity she will receive a certain royalty from the service they will render—a service she herself did so much to inspire. During these last days her loving prayers were going out for the son beyond the sea, the son in the far away city of Rome, himself like the apostle of old upon a spiritual errand. She rejoiced in his presence there, in the gathering of

a great Sunday-school convention in that ancient city which stood so long as the capitol of Christendom; she rejoiced that he would be privileged to bring back his share of the blessing and the inspiration of it to his own wide field of labor in the Northwest.

How many lives she has brightened by her own good cheer; how many souls she has touched and inspired by the reality of her own Christian faith; how many have been blessed by the gracious influence of her noble Christian life!

"So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go, not like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

NOTES ON A TRIP AMONG THE CHURCHES.

Notable Days in Fresno.

These notable days in Fresno were numbered on the calendar as May 17, 18 and 19. The central event was on Saturday the 18th,—the dedication of the new Japanese Mission House. Heretofore and for several years, the Japanese, as guests of the Chinese, have attended school and have had—some of them—their lodgings in the Chinese Mission House, and the mission was understood to be composite—Chinese and Japanese. But lately the plan became too strait for them both, and the Japanese applied for a Mission House of their own. Their Superintendent replied that if they would buy a lot he would ask the Directors to appropriate $2,500 for the building. This was done, it must be confessed, more in unbelief than in faith. But quickly he was held to his promise by the announcement that they had raised more than $500, and that the lot was ours. Accordingly the appropriation was made and plans were drawn for a building 20 feet wide by 80 feet deep: but when the bids came in, it was found that it would cost a little more than $3,000. Whereupon the Superintendent suggested that 20 feet be cut off from the depth of the building. Instead of allowing this, our Japanese brethren and friends subscribed another sum of $500 to be paid Sept. 1st, making an offering exceeding $1,000, and giving us afresh the joy of helping those who help themselves.

On Friday evening, the Chinese gave a farewell reception to their guests,—"about to depart on the morrow." There was a pleasant little programme in which Chinese children were made delightfully prominent, a brief address or two, and the presentation to the Japanese by the Chinese of a beautiful picture of the Christ-child in a large, rich, gilt frame, the first ornament to be hung on the wall of the new chapel.

On Saturday evening came the dedication. The program was very full,—consideration of the time to be occupied was left entirely out of consideration; but then the occasion was unique,—not likely to be repeated in a quarter of a century. The choir of the First Congregational Church gave us two rich anthems. There were other songs and prayers and addresses galore. The English addresses were by the pastor, Rev. C. N. Queen and the Superintendent. Japanese addresses were made by several of our brethren, by the M. E. Japanese pastor, by the editors of two Japanese daily papers sustained by the large Japanese population of Fresno and vicinity, and finally by the Buddhist minister or priest, a gentleman very prepossessing in appearance and apparantly pleasing in speech. This was a surprise to us; likely we thought to call forth unfavorable criticism. But when we read a day or two afterwards of Buddhist priests sitting on the platform and taking part by invitation in the great missionary convention at Tokyo, we were confirmed in our thought that no mistake had been made.

Following this program came the crowning joy of the service in the baptism by pastor Queen of ten Japanese brethren and one sister in Christ: then the Lord's Supper, and after the benediction a social half hour at which ice cream was served as on the preceding evening. In the chapel (20x50), by a close seating in chairs, 150 people, Americans, Armenians, Chinese and Japanese were gathered, while around the door and windows all who could possibly thus hear and see, crowded themselves.

On Sunday afternoon those baptized were constituted into a Japanese church—a branch (after the precedent set in Oakland) of the American church; and on Sunday evening came the anniversary of the joint missions—17th of the Chinese and 5th of the Japanese—with a program which occupied two hours, but so interesting that no one present (and the church was filled) showed signs of weariness. The offerings amounted to $125 with a prospect of more to follow.

Los Angeles.

In Los Angeles, suburban churches of our order abound, and every one of them is doing good work. On Sunday morning, May 26th, we were privileged to visit Trinity Church, near Maple Avenue and 38th St., in which Rev. C. N. Hand has recently entered upon the pastorate. The work is about three years old. We found there a Sunday-school with an attendance of more than 100, and a superintendent worthy to be a model. When he summed up the lesson, using but five minutes, the eager responsiveness of the children was specially pleasing. A congregation of about fifty gathered for the morning service. This church is situated in an already populous section of the city, and with Mr. Hand as a leader is bound to do good work. It has a house of worship, roomy enough for present uses, but needing to be furnished more adequately—especially with carpets, which contribute so much to the stillness necessary for helpful worship.

Memorial Sunday was observed in the First Church, with an attendance of 500 veterans and members of the relief corps, who were escorted into the church by the large and well-drilled Boys' Brigade. Outside the seats occupied by the guests, the church was packed, and probably some were unable to enter. Dr. William Horace Day preached on "American Patriotism and the Triumph of Peace," a discourse which roused the enthusiasm of all. When he brought out the fact that "our country had never gone to war except to strike down some great wrong," the applause could not be restrained.

In the evening the Japanese mission connected with this church had its anniversary. About seventy Japanese were present. For the first time Japanese children had part in the program and they did their parts well. Another new feature was a solo sweetly

sung by a Japanese lady. These features will now cease to be uncommon in our Japanese meetings.

W. C. P.

Among the Churches.

Lockeford.—There was one addition to the church on confession of faith June 2.

Oakland, Pilgrim.—Eight persons united with the church last Sunday, six on confession.

Port Costa.—There were two accessions to the membership on the recent communion Sunday.

Black Diamond.—A Christian Endeavor Rally was conducted recently by the pastor, assisted by the president of the County Union, Mr. Coulter of Concord. A society was formed of four active and nine associate members. A contract has been let for the building of a neat fence around the church lot, which is the beginning of a series of contemplated improvements.

Santa Rosa.—Evangelist Robt. L. Jones has just concluded a two weeks series of meetings under the auspices of the Ministerial Union,—seven or eight churches uniting. With sane and earnest preaching of the gospel for real life here and now, Mr. Jones drew large audiences, instructed them in righteousness, and won an increased loyalty of many hearts to Jesus Christ. The roll call of our churches will be considerably enlarged as a result.

Benicia.—The church is being repaired and renovated, the outside painted; the inside walls, which were badly cracked by the earthquake, have been covered with a heavy felt paper, decorated by ingrain paper. So far about $600 have been spent. Besides this a new furnace must be put in, and in the near future, new sidewalks laid, and other improvements made. In all about $900 will be needed. On the evening of re-opening day the pastor preached the baccalaureate sermon to the graduating class of the high school, to an audience that filled the house.

San Francisco, Green Street.—The cash results of the campaign during May for the building fund are as follows: from Congregationalists $305; from Presbyterians $1,035. Pledges for $807 have been made. About one-third of the needed amount is thus on hand. It is hoped that work on the foundations of the new building can be begun in a few days. Those who can help in any way at any day are asked to communicate with Rev. E. L. Walz, 1021 Greenwich St., San Francisco. Friends are reminded that the church now called the Green Street Church was for several years called the Fourth Church.

NOTES AND PERSONALS.

Entered into rest in Oakland, Sunday, May the 26th—Frances Laurence Perkins, daughter of the late Rev. F. B. Perkins.

The meeting of the Congregational ministers of San Francisco and vicinity will be addressed next Monday by the Rev. H. M. Tenney. The hour will be devoted to a consideration of foreign missionary interests.

Pilgrim Church, Oakland, is celebrating its 20th anniversary this week. It was pleasant to be there on Sunday morning and to hear the choice address by Rev. R. C. Brooks, the pastor. We shall have more to say next week concerning the different anniversary services. Pilgrim always impresses the present writer as a home-like church, not because he was for several years a member of it, but because it really is home-like. If any of our readers are looking for a church in which the affection of people for pastor is without alloy, we cite them to Pilgrim Church, Oakland. The friendly man maketh for himself friends!

The Home.

SELF-INDULGENCE A DANGER TO HOME AND SABBATH.

As compared with other nations the United States stands conspicuous for the purity of the home and the sacredness of the Christian Sabbath. Disintegrating influences are naturally at work to weaken and undermine these bulwarks of Christian civilization. Extreme poverty and extreme wealth, though from far different causes and with a wide difference of responsibility, are the most constant among these influences. It is probable, however, that the most insidious and therefore the most dangerous are to be found in the great intermediate classes whom growing means and multiplying comforts increasingly invite to self-indulgence. There is in consequence in many places —especially in the towns—apparent an increasing moral flabbiness, a laxness in the tender and unselfish cultivation of home life, and a growing indifference to the outward observance of the old-time Sunday customs.

Club life, with its appeal to selfishness and physical indulgence, is steadily encroaching on the closer and more constant association of the home with its influence for unselfishness, personal sacrifice, and purity of affection. Soft and strong drinks, fashionable clothing, extravagant turnouts, needless jaunts, a very debauch of self-indulgence and physical gratification, are yearly consuming their increased thousands and millions which belong to the enrichment of the home and the service of others.

With sensuous and sensual indulgence thus sapping the vitality of the intellectual and the spiritual, it is little wonder that so many spend their leisure time in superficial show and activity, and shrink from the simple, quiet home life or the deeper self-examination that come with the Sunday worship and rest.—Southern Advocate.

SO BUSY!

One year ago today I sat at my desk busy with the month's bills and accounts, when a bright-faced, starry-eyed lad of twelve rushed in and impetuously announced, "Say, pa, this is your birthday; you are fifty-five years old and I am going to give you fifty-five kisses, one for each year." And he began to make good his word when I exclaimed, "O Andrew, don't do it now, I am so busy!" His silence attracted my attention, and, looking up, I saw his big blue eyes filled with tears, and apologetically said, "You can finish tomorrow." He made no reply, but was unable to conceal his disappointment, his face wearing a grieved expression as he quietly walked away.

The same evening I said, "Come and finish the

kisses now, Andrew," but he did not respond to the invitation.

Two months later, in consequence of an accident, the waves of the Fox River closed over his body, and we carried him away to sleep near the village where he loved to spend his summer vacations. The robin's note was never sweeter than his voice, and the turtle-doves that coo to their nestlings where he sleeps could not be more gentle than my little boy who never finished his love-imposed task.

If I could build a ladder to the skies and find him there; if I could only tell him how much I regret the thoughtless word spoken; if I could be assured that he understands and knows how my heart is aching because of the unkind request, there would be no man in all this wide world so inexpressibly happy as the one who sits today and thinks how he prevented an act that love inspired, and grieved a little heart as tender as the mercy of God.

"And, be ye kind one to another, tender-hearted."
—A. M. Bruner, in Northwestern Advocate.

Young People.

GIVING HIM A SHOW.

Old Farmer Brownlee was moving slowly across his big onion field. He was on his hands and knees, and his head was bent low so that his near-sighted eyes could distinguish the weeds among the tiny,upright onion points. Now and then he raised himself wearily. His back was too old and rheumatic for such work, and he wished that one of his boys had chosen to be a farmer instead of a business or professional man. When at home they had taken all such work as this from him, but now the last one of them was packing his trunk for the city, and hereafter he must do his own chores and onion weeding. Well, he would not complain; the boys had bettered themselves, and that was what he most desired.

When he reached the end of the row he straightened his shoulders with a sigh of relief. Then a look of surprised inquiry came into his face. He thought he knew every boy in the neighborhood; but there from the topmost rail of his zigzag fence, a ragged, unknown boy of twelve or thirteen was regarding him earnestly. As he looked up the boy grinned conciliatingly.

"What is them things you're so careful about tendin', mister?" he asked.

Farmer Brownlee's face darkened. The idea that any one could be so ignorant as not to recognize growing onions never entered his head.

"None of your sass, boy," he said angrily. "An' just suppose you git down off that fence. Fust you know there's be a rail broke, or suthin'."

The boy sprang nimbly to the ground, but it was on the inside of the fence and not on the outside, as the old man had intimated.

"I'd like awfully well to know what they be, mister," he said, as he bent down to examine the green, needle-points. "I've been watching you a long time, an' s'pose likely they're some extra fine posies, you're so careful of 'em. But say, if you don't mind, I'd like to try a row of 'em across. I b'lieve I can do it."

The look of anger on Farmer Brownlee's face became one of astonishment. A boy anxious to weed onions, and not know what they were!—two phenomena that made him almost speechless. His boys had always been willing to do the work for him, but he could not remember that either of them had ever seemed anxious for the job.

"Not—know—onions! Well, that beats me!" Then a quizzical look came into his face. "I d' know's I mind you goin' across an' back. I'll sit under this tree an' sort o' keep an oversight. You must be careful an' not pull up any onions. An' say," as the boy dropped on his knees astride one of the rows, "you haven't told me your name yet, nor where you come from."

"Bob Cooper, an' I'm one of the fresh air boys over at that farmhouse t'other side the hill."

"U'm! yes, I b'lieve I did hear Sol Perkins speak of takin' some street boys for a week. Crazy idea, I thought it."

For some minutes he watched the boy dubiously; then the uncertainty left his face, and he leaned back comfortably against the tree.

"Mighty spry with his fingers, an' careful as one o' my own boys," he thought approvingly. "Do the work twice as fast's I can, if he is a greeny. U'm! makin' of another good farmer lost in him, I s'pose." Here his eyes closed, and they had not opened when the boy came back on his second row. A sharp scrutiny, and then Bob turned to the third row and again weeded his way slowly across the field. As he arose from the sixth row he heard the sharp clang of a bell. Going to the old man, he touched him lightly on the shoulder.

"I guess likely that's your dinner bell, mister," he said.

"Dinner bell? sho! sho! 'Taint nine o'clock yet. I only jest shet my eyes a minute." He glanced up at the sun, and then down at the newly weeded onions, and his face lengthened into incredulous astonishment.

"You don't mean you've weeded six rows? Why, that's much as my obstinate old back'll let me do in a whole day." Again the dinner bell sounded. "Yes, that's for me, sure enough. Won't you come in an' eat with me?"

"No, Mis' Perkins'll wonder where I've gone. But if you don't mind I'll come back soon's I've eat. I'd like to try them onions again."

"Mind! I should think not. I'm always more than glad to run across such hands."

It was nearly half a mile to Solomon Perkins', but when the old man returned to his onion field he found Bob already there and well down his seventh row.

They worked until dark, then the old man took out his pocketbook. Bob shook his head and grinned.

"I don't want no money, mister; but if you'll let me come again tomorrow I'd be much obliged."

"Come all you want to. There's plenty o' work, an' we can settle when we're through. But it seems sort o' hard for you to come down here on a vacation, an' then work all the time."

"Oh, that's all right; I like farming," and with a quick spring he was over the fence and running across the field.

It took three days to weed the onions, and when they were finished the old man again brought out his pocketbook, but again Bob shook his head. The old man looked perplexed.

"Come, come, boy; take the money," he urged; "I don't want nobody to work for me for nothin'. You've airned it, ever cent."

Bob shuffled his feet and looked at the old man sideways. "I didn't come for money," he said, "but there's someting else. Has—has my work suited?"

"Yes, good work's I ever had. I'd like to hire you for a year."

The boy's eyes sparkled.

"An' would you be willin' to hire a man, too?" he asked eagerly. "One who could work lots better than me."

"No, I haven't work for two hands."

The eager countenance fell.

"I thought maybe you would," and Bob began to climb over the fence dejectedly. "We wouldn't ask much wages, and we'd work like everything."

"Is he some of your folks?"

"My dad."

"U'm! Well, there'llbe no trouble about work, I guess. Good hands are scarce, an' your father could get plenty to do in the neighborhood. Perkins hires folks an' so does Brown an' Thompson. I've got an old house that I'll rent you cheap, an' you can move in any time you like an' go to work. I'll keep you stiddy—an' be mighty glad to git rid o' onion weedin'," grimly.

But Bob's face did not brighten, as he expected.

"I don't b'lieve dad would come 'cept he was sure of gettin' work," he said. We went out in the country last summer an' tried lots of farms, but nobody would hire him. Dad said he wouldn't try again." Then, in answer to a look of incredulity, he added, with a sudden flush coming into his face, "You see, it's just this way: Dad's the best man in the world, an' he's a splendid worker; but he's that kind like an' pleasant he won't say "no" to nobody. He didn't drink any 'fore mother died, an' he often goes weeks without it now—he did when I was sick last summer. Him an' me is all there is, an' sometimes he tries to give it up on my account; but most folks like him, an' there's ten whiskey shops in sight of our door. 'Taint easy for a man to go past 'em all. Dad says he jest can't do it; if we lived 'way off in the country there might be some show."

"If he only drinks now an' ag'in," said the old man reflectively, "it seems sort o' strange that he can't git work somewhere. I know a good many hired men who drink a little."

Bob flushed and looked embarrassed.

"You see, he—he can't stop when he once gets started," he explained, "he's so awful easy an'—goodnatured."

"U'm! drunk most o' the time, hey?"

Bob remained silent, but shuffled his feet uneasily along the rails.

"No, I don't want him," said the old man, decidedly. "I ain't reformin' drunkards."

"He ain't no drunkard," cried Bob fiercely. "He's easy, an' we've always lived among rum shops. He smells whiskey just as soon as he steps on the street, an' there's plenty of men to give him a drink. He can't stop, but I tell you he ain't no drunkard. He ain't! he ain't! he ain't! I guess I know, for I'm most always with him. I sit up with him nights, an' I foller him when he goes out. I wouldn't be here now, only he went off with a lot o' men for two weeks an' I couldn't go 'long. I thought maybe there'd be a chance for us out here, an' I worked for you jest as hard as ever I could, an' hoped you'd be willin' to help me give him a show. He ain't no drunkard, an' he don't use no swear talk, an' he don't fight. He never struck me in all my life—not once. Even if he does drink, he's a good man; an' he ain't no drunkard, no, not if nobody in the world will hire him."

Farmer Brownlee's face had lost its severity during this explosion. Now he laid his hand detainingly on the boy's knee.

"No, I don't b'lieve your pa is all bad," he said, gravely, an' maybe I said more than I meant. I'll think it over tonight, an' you come 'round ag'in in the mornin'. I once had a brother who must 'a' been some like your pa, but that's a long time ago. Well, goodnight."

Bob watched him until he was lost in the shadows, then he slipped down from the fence and went across toward the Perkins' farmhouse.

In the morning he was back again long before Farmer Brownlee was astir. When the old man appeared he was examining the beets and carrots.

"H'm! more weedin' for you," chuckled the old man, as he approached. "Well, about your pa. How'd you like to farm it a little for yourselves?"

Bob looked at him wonderingly.

"How can we?" he asked, "we ain't got no land."

"I'll fix that. I can't hire you and your pa both, but I've lots of idle land. I can let you have that house an' about forty acres round it for almost nothin', an' you can work the rent out. I'll hire you all the time, or both you an' your pa part of the time, an' you'll be able to get consider'ble work among the neighbors. Spare days you can work your own land. If you're careful, as I b'lieve you will be, you can lay up money. An' as for your pa, there ain't a liquor-shop in nine miles. Does that suit?"

Bob did not answer, but the look on his face made the old man's eyes twinkle, then suddenly grow misty.

"U'm!" he said, as he turned away, abruptly, "s'pose we go over and look at the house. Then you can go to the Perkinses an' tell 'em you're goin' to stay with me after this. When it's time for your pa to git back, you can go to the city and bring him down."—Frank H. Sweet.

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WORRY.

Worry hurts us more than work, and as Christians we have no right to be the victims of worry, anxious care, depression, and forebodings. We remember once hearing a speaker tell how in his youth he and a young companion became lost in the maze at Hampton Court; they wandered about, tired, discouraged, but they felt sure they would find their way out presently, and they thought it would seem foolish to ask direction, though they saw an old man working not far off. All their efforts, however, proved unavailing, and at last they came with red faces to ask the old man if he could possibly tell them how to get out of the maze. "Why," he answered, "that's just what I am here for; why did you not say you wanted to get out before?" And he put them at once on the right track. There is One who stands ready to be our Counselor, our Guide, our Light in every labyrinth; instead of yielding to worry, let us simply ask Him to take us by the hand and lead us through.—The Quiver.

"BEARING FRUIT AFTER ITS KIND."

Plant two vines in the earth, and each will draw from the earth that which will develop its own life. Out of the soil one will extract that which will make grapes, and the other that which will produce morning-glories. The soil in which they are planted is the same, the exposure to the sun and to atmospheric conditions is the same. The showers which bless the one bless the other, but on one trellis there are grapes, and on the other there are morning-glories. And no one ever thinks of going to the morning-glory-vine for grapes, or to the grape-vine for morning-glories. Nor does any one find fault with the one because it does not yield as the other.

But we are not always as charitable with men as we are with vines. Two men are believers in the same God; they claim the same church; they are children of the same Divine Father; and yet they do not think alike, they do not act alike. They study the same Bible, and they get different thoughts from the same soil. One life bears grapes, and the other morning-glories. And yet how often we think that they should grow on the same trellis and yield the same kind of fruit! We are disappointed that one does not work as the other, and we become irritable because the morning-glory will not climb up side by side with the grape and yield rich clusters. We forget that each is true to his character and temperament, and is bearing fruit according to his kind. One has his place in the kingdom of God as truly as the other. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?"—United Presbyterian.

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That is can follow the flight of song?

Long, long afterward, in an oak,
I found the arrow, still unbroke;
And the song from beginning to end,
I found again in the heart of a friend.

Henry W. Longfellow.

It is not work that kills men, it is worry. Work is healthy; you can hardly put more on a man than he can bear. Worry is the rust on the blade. It is not the revolution that destroys the machinery, but the friction.—H. W. Beecher.

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THE CALL TO BE A MISSIONARY.

For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left his Father's throne on high to give himself for us: "Who, being the brightness of that Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—David Livingstone.

In two ways we are to look to him. He is our standard for personal attainment in character. No life less than his is high enough as a standard. Other men's lives are helpful, but his is the best manhood and so is the standard.

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